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SCIENCE and RESEARCH

By Dr. FRANKLIN S. HARRIS, Jr.
From the "Improvement Era"

GEOLOGISTS have at last been able to watch a volcano during all stages of its existence. El Paricutin, 200 miles west of Mexico City, became 550 feet high in one week, and in ten weeks 1,100 feet high with a cone made from fragments blown into the air, lava not appearing until the volcano was four weeks old. The volcano, now almost a year old, was 1,500 feet high in the first eight months.

★

A SINGLE drop of moisture divided and distributed inside a half million incandescent electric lamps will cause early blackening in all of them.

★

AMONG the Bushmen of South Africa, Fritsch found that the women are, on the average, abount an inch and a half taller than the men.

★

SOME grains which could not germinate for years have germinated very soon when exposed to the action of frost. With many seeds a temporary lowering of the temperature is necessary for germination, and with many others such a treatment favours germination. It seems that frost itself is not necessary, but a sufficiently wide change in temperature. Some seeds have their germinating qualities improved by heat treatment, and some by alternately warming and cooling them.

★

THE air from the lungs of a flute player travel out at the velocity of an average hurricane, even when he plays low notes. The range of air pressure is about the same as that for singers. It has not been established that players of flutes, trumpets and other wind instruments run greater risk of lung diseases than the ordinary person.

★

SIX of the planets in the solar system have an atmosphere, but of the thirty moons in the solar system the only moon having at atmosphere is Titan, which has an atmosphere of methane and perhaps some ammonia.

★

IN the Sahara Desert the flea does not exist. Malaria is unknown except at the oases, and bacterial life is so scarce that even severe wounds heal easily without antiseptic treatment.

★

A STUDY of persons going to higher altitudes, allowing three days to get acclimatized, found that the number of red cells and the amount of hemoglobin in the blood increases with altitude.

The
"MILLENNIAL STAR"

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READ THE "MILLENNIAL STAR" THOUGHTFULLY, PRAYERFULLY AND REGULARLY

Millennial Star

MONTHLY MAGAZINE ON MORMONISM

105th YEAR | JULY 1944 | VOL. 106, NO. 7

"D"-Day

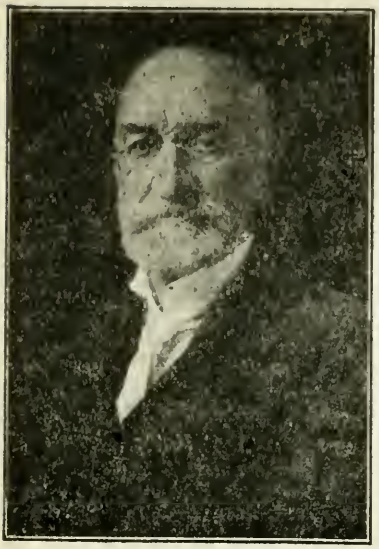
Four years ago I bade you my farewell,
And went my way with many a backward glance,
As one who leaves a fellow-soul in hell,
Knowing what torments waited for you, France!

You braved the German fire and fed your own,
Yet long the doubters looked at you askance.
How could they hear mute millions of unknown
Soldiers of bleeding, suffering, Fighting France!

The night is past. Across the whitening pane
Marches the morning of deliverance.
And here I stand with all my faith again
To ask for yours. Rise up and answer, France!

Reprinted in the *Star*, with the kind permission of the author, Lord Vansittart, and the "Times."

CONFERENCE MESSAGE



Because of uncertainties and delays in the delivery of mail from overseas we have not yet received a full report of the proceedings of the General Conference of the Church held in Salt Lake City, April 6, 1944. We have, however, obtained a copy of the following excerpt from the opening address of President Heber J. Grant, which was read to those assembled in the Tabernacle.

The Saints in Great Britain and the members who are in the armed forces will appreciate receiving through the "Star" this inspiring and timely message from our beloved leader.

I AM grateful that the Lord has lengthened my life and increased my strength so that I have the privilege and the joy of meeting with you at another general conference of the Church.

I am grateful that I can say that I feel I am better now than I was at the conference six months ago. I am able to work nearly half of each day at my office, and sometimes more, with the counsel and consent of my doctor. It is his recommendation, however, that I do not speak at this time, and so I shall ask your forbearance while that which I have to say shall be read.

As I sit in this tabernacle my mind goes back over the many years that have passed since we first began holding meetings here. I see the leaders of this people who have come and gone—from Brigham Young on down—and I can see generations of the Priesthood of Israel who have gathered here to learn their duty, to renew their faith, and to go forth to labour for the furtherance of the Gospel of the Lord Jesus Christ. Faces and events pass in memory—faces of mighty men of God, most of whom have long since finished their work here—and you, my brethren, have taken their places, and carry forward the work from where they left it.

God our Heavenly Father has promised that those who are faithful to the end shall be saved in His kingdom. It fills my heart with gratitude and thanksgiving that the testimony of the Holy Ghost does abide in the sons and daughters of those who have been faithful to the cause of God.

But there is nothing that is more sorrowful, nothing that brings greater regret to my heart, than to see the sons and daughters of those who have been faithful turn away from the Gospel of Christ, but I believe that if we as Latter-day Saints will arise in the might and majesty of our calling, arise in the testimony of Jesus Christ that burns in our hearts, and do our duty and keep the commandments of God our Heavenly Father as we should keep them, and set examples before our children that are worthy of imitation, few of them will turn away from the path of right.

Go where you will among the Elders of Israel, travel from one end of this Church to the other, and you will find a testimony burning in the hearts of the Latter-day Saints that this is the work of Almighty God and that His Son Jesus Christ has established it. You find this testimony, you hear it borne. But do we always live the lives of Latter-day Saints? Do we live as we should live, considering the great testimony that has been given unto us? Do we keep His

commandments as we ought to do? We carry upon our shoulders the reputation, so to speak, of the Church, every one of us.

One of the requirements made of the Latter-day Saints is that they shall be faithful in attending to their prayers, both their secret and family prayers. The object that our Heavenly Father has in requiring this is that we may be in communication with Him, and that we may have a channel open between us and the heavens whereby we can bring down upon ourselves a blessing from above. No individual who is humble and prayerful before God and supplicates Him every day for the light and inspiration of His Holy Spirit will ever become lifted up in the pride of his heart, or feel that the intelligence and the wisdom that he possesses are all-sufficient for him.

"'Pray always that you may come off conqueror, yea, that you may conquer Satan, and that you 'may escape the hands of the servant of Satan." (Doctrine and Covenants 10:5.)

"Pray always, that ye may not faint, until I come." (D. and C. 88:126.)

Between forty-five and fifty thousand of the young men of this Church are now wearing the uniforms of their respective countries. Some of them are here today, and thousands of them are scattered on far fronts in many lands I hope and pray that every boy will feel in his heart:

"I want to know what is right and clean and pure and holy, and I want God to help me."

I want every Latter-day Saint soldier to get down on his knees and pray God to help him to lead a clean life and to preach the Gospel wherever he is by the way he lives. There are no sins charged to our account because we are tempted, provided we shall resist the temptation. But we have no right to go near temptation, or in fact to do or say anything that we cannot honestly ask the blessing of the Lord upon; neither to visit any place where we would be ashamed to take our sister or sweetheart. The Good Spirit will not go with us on to the devil's ground, and if we are standing alone upon ground belonging to the adversary of men's souls, he may have the power to trip us and destroy us. We cannot handle dirty things and keep clean hands. Virtue is more valuable than life.

Now I pray the Lord to bless you young men in the armed forces of the world, that our Heavenly Father will be with you and increase your faith day by day; that you may be preserved in your trials, your hardships, your sufferings, with strength to face the eventualities of each day with the assurance that the Lord, your God, will bring, in His own way and time everlasting compensations to you for your sacrifices, inasmuch as you walk in His ways and live lives that conform with the priesthood you bear.

I pray for the wives, the children, the mothers and fathers of these men who are serving their countries the world over, that they may be sustained in their waiting, that their anxious fears may be quieted, that comfort and assurance may come into their lives.

I pray for peace; for wisdom, reverence, and humility on the part of the leaders of the nations; for repentance, and a turning to the ways of righteousness on the part of all men.

I pray for the Latter-day Saints in all nations, at home and abroad, and on the islands of the sea; I pray that they may have the strength and the faith to live righteously, and I extend to them anew the hand of fellowship.

What the world needs today more than anything else is an implicit faith in God, our Father, and in Jesus Christ, His Son, as the Redeemer of the world. The message of the Church of Jesus Christ of Latter-day Saints to the world is that God lives, that Jesus Christ is His Son, and that they appeared to the boy Joseph Smith, and promised him that he should be an instrument in the hands of the Lord in restoring the Gospel of Jesus Christ in this dispensation. I leave this testimony as a witness to all the world, and I do it in the name of Him whose work this is, even the Lord Jesus Christ. Amen.

★

The King's Call to Prayer

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BROADCAST

JUNE 6, 1944

FOUR years ago our nation and Empire stood alone against an overwhelming enemy and with our backs to the wall. Tested as never before in our history, in God's providence we survived that test. The spirit of the people—resolute, dedicated—burned like a bright flame lit surely from those unseen fires which nothing can quench. Once more a supreme test has to be faced. This time the challenge is not to fight to survive, but to fight to win the final victory for the good cause. Once again what is demanded from us all is something more than courage, more than endurance. We need a revival of spirit, a new unconquerable resolve. After nearly five years of toil and suffering we must renew that crusading impulse on which we entered the war and met its darkest hour. We and our Allies are sure that our fight is against evil and for a world in which goodness and honour may be the foundation of the life of men in every land.

That we may be worthily matched with this new summons of destiny, I desire solemnly to call my people to prayer and dedication. We are not unmindful of our own shortcomings, past and present. We shall ask not that God may do our will, but that we may be enabled to do the will of God, and we dare to believe that God has used our nation and Empire as an instrument for fulfilling His high purpose. I hope that through the present crisis of the liberation of Europe there may be offered up earnest, continuous and widespread prayer. We who remain in this land can most effectively enter into the suffering of subjugated Europe by prayer, whereby we can fortify the determination of our sailors, soldiers and airmen who go forth to set the captives free.

The Queen joins with me in sending you this message. She well understands the anxieties and cares of our womenfolk at this time and she knows that many of them will find, as she does herself, fresh strength and comfort in such waiting upon God. She feels that many women will be glad in this way to keep vigil with their men as they man the ships, storm the beaches and fill the skies. At this historic moment, surely not one of us is too busy, too young or too old to play a part in a nation-wide and world-wide vigil of prayer as the great crusade sets forth. If from every place of worship, from home and factory, from men and women of all ages, and many races and occupations, our intercessions rise, then, please God, both now and in a future not remote the predictions of an ancient psalm may be fulfilled:

The Lord will give strength unto His people
And the Lord will give His people the blessing of peace.

MY LORD LIVETH!

by DAVID O. McKAY

An Address delivered at the 115th Annual General Conference, held April, 1944, in Salt Lake City

MY Brethren and Sisters: I am glad to worship with you and with the Tabernacle Choir on this the Lord's Day, so designated by the early Apostles in commemoration and in testimony of the resurrection of our Lord.

However, as I fill this assignment to speak to you I am deeply conscious of the fact that I am feeling more the significance of the Resurrection than I am able to express. I pray, therefore, that the Spirit of the Lord may enlighten our minds to see and touch our hearts to feel more than my mere words will denote.

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

And though after my skin worms destroy this body, yet in my flesh shall I see God:

Whom I shall see for myself, and mine eyes shall behold, and not another; though my veins be consumed within me." (Job 19:25-27.)

He who can thus testify of the living Redeemer has his soul anchored in eternal truth.

The latest and greatest confirmation that Jesus rose from the grave is the appearance of the Father and the Son to the Prophet Joseph Smith, nineteen hundred years after the event that today Christendom is celebrating. It is highly appropriate, therefore, that the Church should join in the annual festival commemorating the Resurrection of Christ, the most significant, the most memorable event in the history of mankind.

This miracle of life is significant not only in itself but in its connotation of all the basic principles of true Christianity

Disbelief All Too General

Judging from the war now raging it is quite evident that leaders of some of the governments of the world do not believe in the actuality of the Resurrection. At least the beginning of this deadly conflict indicates that they not only do not accept it as a fact, but reject it as a myth or superstition. At any rate, we know that the leaders of the nation directly responsible for starting this world-wide holocaust have openly repudiated Jesus Christ and His teachings.

Too many, today, are like the men on Mars' Hill two thousand years ago who erected an altar to "The Unknown God," but who knew little or nothing about Him. We read that on his way to the Oreopagus, Paul had beheld magnificent statues erected to various gods which the Greeks worshipped—to Mars, the god of war, Aphrodite, the goddess of love, Bacchus, the god of wine, and towering above them all, the Pallas-Athene, the goddess of wisdom, the protectress of Athens—these and many others.

Here frequently gathered philosophers and judges, the ablest thinkers, the wisest sages of the ancient world, considering and discoursing on the mysteries of life and the destiny of the human race.

In the midst of all this worldly wisdom there stood a lonely little brown-eyed man who challenged much of their philosophy as false and their worship of images as gross error—the only man in that great city of intellectuals who knew by actual experience that a man may pass through the portals of death and live—the only man in Athens who could

clearly sense the difference between the formality of idolatry and the heartfelt worship of the only true and living God. By the Epicureans and Stoics with whom he had conversed and argued, Paul had been called a babbler, a setter-forth of strange gods: "So they took him, and brought him unto Areopagus, saying, May we know what this strange doctrine whereof thou speakest is?'

"'Ye men of Athens,' said Paul, I perceive that in all things ye are too superstitious For, as I passed by, and beheld your devotion, I found an altar with this inscription: To the Unknown God. Whom, therefore, ye ignorantly worship, him declare I unto you.'"

As Paul discoursed eloquently on the personality of God, the philosophers listened curiously though attentively until he testified that God had raised Jesus from the dead.

When they heard of the Resurrection some mocked and all but a few turned away, leaving him who had declared the truth even more lonely than ever.

Today, as on Mars' Hill, when we speak of the Resurrection of the dead, there are some who mock and others who doubt and turn away. Today, as then, too many men and women have other gods to which they give more thought than to the Resurrected Lord—the god of pleasure, the god of wealth, the god of indulgence, the god of political power, the god of popularity, the god of race superiority—as varied and numerous as were the gods in ancient Athens and Rome.

Thoughts that most frequently occupied the mind determine a man's course of action. As one writer aptly says: "The ever-pressing pursuit of secular aims—natural science, commerce, luxury, any form of earthly ambition or absorption, makes the mind incapable of receiving, understanding, or even entertaining the idea of any Being higher than man, or any state of existence higher than the present." It is therefore a blessing to the world that there are occasions such as Easter which, as warning semaphores, say to mankind: In your mad rush for pleasure, wealth, and fame, pause, and think what is of most value in life.

When men heed this warning, and search the innermost recesses of their hearts, they find that the most important question of their lives relates to the subject of immortality. A leading railroad man, as quoted in "Young Man and the World," expressed the thought of many when he said:

"I would rather be sure that when a man dies he will live again with his conscious identity, than to have all the wealth of the United States, or to occupy any position of honour or power the world could possibly give."

A young student recently expressed the thought that belief in Christ as the Redeemer, as God made manifest, is waning; that professing Christians no longer believe that Jesus is the only Begotten of the Father in the flesh; that in some miraculous manner His death made expiation for sin; or that after His crucifixion Christ rose from the dead.

With a view of getting a cross section of current opinion on this matter the following question was put directly to a number of leading citizens here in our city:

"Do you accept as a fact the actual Resurrection of Christ from the grave?"

Among the 26 men contacted were ministers, doctors of medicine, lawyers, and leading business men. A majority answered yes, some equivocated, eight answered no.

Accepted as Fact by the Early Apostles

Establish it as a fact that Christ did take up His body and appeared as a glorified, resurrected being, and you answer the question of the ages—"If a man dies, shall he live again?"

That the literal Resurrection from the grave was a reality to the disciples who knew Christ intimately is a certainty. In their minds there was absolutely no doubt. They were winesses of the fact. They knew because their eyes beheld, their ears heard, their hands felt the corporal presence of the Risen Redeemer.

Value of Their Testimony

The deep significance of their testimony may be better understood when we realise that with Jesus' death the

Apostles were stricken with gloom. When he was crucified their hopes all but died. That his death was a reality to the disciples is shown (1) in their intense grief, (2) in the statement of Thomas, (3) in the moral perplexity of Peter when he said, "I go a-fishing," and (4) in the evident preparations for a permanent burial of their Master. Notwithstanding the often repeated assurance of Jesus that He would return to them after death, the Apostles seemed not to have accepted or at least not comprehended Christ's statement as a literal fact.. At the crucifixion they were frightened and discouraged. For two and a half years they had been upheld and inspired by Christ's presence. But now He was gone. They were left alone, and they seemed confused, helpless and panic-stricken. Only John stood by the cross. Not with timidity, not with feelings of doubt, gloom, and discouragement is a sceptical world made to believe. Such wavering, despairing minds as the Apostles possessed on the day of crucifixion could never have stirred people to accept an unpopular belief, and to die martyrs to the cause.

What was it that suddenly changed these disciples to confident, fearless, heroic preachers of the gospel?

It was the revelation that Christ had risen from the grave.

I think it was Spurgeon who said "His promises had been kept, his Messianic mission fulfilled. The final and absolute seal of genuineness had been put on all his claims, and the indelible stamp of a divine authority upon all his teachings. The gloom of death had been banished by the glorious light of the presence of their risen, glorified Lord and Saviour."

On the evidence of these unprejudiced, unexpectant, incredulous witnesses, faith in the Resurrection has its impregnable foundation.

Principles Connoted

The event we celebrate today connotes the fundamental principles of the Gospel of Jesus Christ. In general these are:

I. The Fatherhood of God

No man can accept the Resurrection and be consistent in his belief without accepting also the existence of a personal God. Through the Resurrection Christ conquered death, and became an immortal soul. "My Lord and my God" was not merely an idle exclamation of Thomas when he beheld his risen Lord. The Being before him was his God. Once we accept Christ as divine it is easy to visualise His Father as being just as personal as He; for, said Jesus, "He that hath seen me hath seen the Father."

Inseparable with the idea of a divine personal Being is the acceptance of Him as the Creator of the world. True Christianity does not look upon the universe as the result of mere interaction of matter and motion, of law and force, but, on the contrary, it regards all creation as the product of a Divine Intelligence "who made the world and all things therein." As one writer puts it: "This is what Christianity means by a personal God. It believes that all existence has its roots in a conscious and intelligent Purpose and that this purpose is good.'

II. Sonship of Jesus Christ

The Gospel teaches that Christ is the Son of God, the Redeemer of the world. No true follower is satisfied to accept Him merely as a great Reformer, the ideal Teacher, or even as the One Perfect Man. The Man of Galilee is, not figuratively, but literally, the Son of the Living God.

III. The Immortality of the Human Soul

Belief in the Resurrection connotes also the immortality of man. Jesus passed through all the experiences of mortality just as you and I. He knew happiness, he experienced pain. He rejoiced as well as sorrowed with others. He knew friendship. He experienced also the sadness that comes through traitors and false accusers. He died a mortal death even as every other mortal. Since His spirit lived after death, so shall yours and mine. So shall your soldier boy who gives his life on the battlefield.

IV .The Brotherhood of Man

One of the two great, general principles to which all other principles are subsidiary is this: "Love your neighbour as yourself," and correlated with it, the promise: "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

The Gospel "bids the strong bear the burdens of the weak, and to use the advantages given them by their larger opportunities in the interest of the common good, that the whole level of humanity may be lifted and the path of spiritual attainment be opened to the weakest and most ignorant," as well as to the strong and intelligent.

V. The Standard of Life

Finally, since Jesus was the one perfect man who ever lived, as He, in rising from the dead, conquered death, and is now Lord of the earth, how utterly weak, how extremely foolish is he who would wilfully reject Christ's way of life, especially in the light of the fact that such rejection leads only to unhappiness, misery, and even to death.

What a more delightful world this would be if, for example, men earnestly strove to apply Christ's advice: "If ye have aught against a brother, go to him." Or, again, His admonition: 'Seek first the Kingdom of God and His righteousness," which means, simply, be not so anxious about worldly things as to make them of superior worth to spiritual attainment.

The Saviour condemned hypocrisy and praised sincerity of purpose. Keep your heart pure and your actions will be in accord therewith. Social sins—lying, stealing, dishonest dealing, fornication and the like are first committed in thought.

Jesus taught that an unsullied character is the noblest aim of life. As John W. Powell aptly says: "Not possessions, nor fame, nor honour; not success nor prosperity; not physical pleasure and ease. . . . None of these can completely satisfy the human spirit; nor fulfill the highest demands of life.

No man has attained who has not become a good man, pure and loyal and true of soul; whose character, though bought at the cost of all the common aims of existence, will stand the test of every temptation and bring him into communion with the divine."

Herein, brethren, lies the true source of the testimony: "I know that my Redeemer lives." No man can sincerely resolve to apply in his daily life the teachings of Jesus of Nazareth without sensing a change in his nature. The phrase "born again" has a deeper significance than what many people attach to it. This changed feeling may be indescribable, but it is real.

Happy the person who has truly sensed the uplifting, transforming power that comes from this nearness to the Saviour, this kinship to the living Christ.

Modern Revelation

Confirming the irrefutable testimony of Christ's early Apostles, the Church of Jesus Christ proclaims the glorious vision of the Prophet Joseph Smith as follows:

"And now, after the many testimonies which have been given of Him, this is the testimony, last of all, which we give of Him: That He lives!

"For we saw Him, even on the right hand of God; and we heard the voice bearing record that He is the Only Begotten of the Father—

"That by Him, and through Him, and of Him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.

"And this is the Gospel, the glad tidings, which the voice out of the heavens bore record unto us—

"That He came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness;

"That through Him all might be saved whom the Father had put into His power and made by Him." (D. & C. 76.)

Conclusion

Brethren and Sisters: As Christ lived after death so shall all men, each taking his place in the next world for which he has best fitted himself. The message of the Resurrection, therefore, is the most comforting, the most glorious ever given to man, for when death takes a loved one from us, our sorrowing hearts are assuaged by the hope and the divine assurance expressed in the words: "He is not here: He is risen."

Because our Redeemer lives so shall we. I bear you witness that He does live. I know it, as I hope you know that divine truth.

May all mankind some day have that faith. I pray in the name of Jesus Christ, Amen.

CHALLENGE -

Have you a Sense of Humour?

A PROFESSIONAL humorist says: "Try to tell anyone that he hasn't a sense of humour and you are in for a fight. You won't even tell it to your best. friend."

Despite the fact that everyone values a sense of humour and thinks he has one, it, like humour itself, is difficult to define. "There's no yardstick for measuring humour or a sense of humour. They are the most disputed commodities in the world."

A person with a sense of humour has a richer personality than one who lacks it. He sees all sides of a question. He has too many interests to be self-interested. He never takes himself too seriously. He finds it easy to adjust to others, so he has more friends than the person who is so self-centred that he can only see his own point of view.

A sense of humour enables any person to get more out of life. No matter what his work is, he has need of it. A politician has great need for it; so does a lawyer, a doctor, a teacher,—certainly a teacher who has the young in his care. Most of all, however, mothers—who, like teachers, must be models for the young and who must also be able to understand the viewpoint of others—need it. Ability to understand the viewpoints of others is the chief element in a sense of humour.

As a weapon to fight prejudice, ignorance, or any cause, a sense of humour cannot be over-estimated.

A writer on humour who made a similar discovery as did this professional humorist—that it is very rare to find a person willing to admit that he has no sense of humour—says that like a want of sympathy, a want of humour seems to be reckoned a crime. He calls the esteemed quality of a sense of humour the sixth sense. He feels that it is the absence of humour which sometimes makes us feel solitary among the realness of nature. We cannot discover humour in trees or lakes or hills; therefore, that certain ache of solitude which everyone has experienced when amid the loveliest scenes of nature is probably caused by "the non-fulfillment of the great human need for laughter".

A sense of humour is the ability to see humour and appreciate it. It is also, then, the ability to see truth, for humour has been repeatedly called truth—truth in a novel, dramatic and, therefore, arresting form. S McNaughton wrote many years ago: "Humour is truth—truth often exaggerated, as in caricature; truth often concealed by a lie; but its prevailing element is truth."

Another claim that Mr. Macnaughton makes for humour is that it shows mankind at its best. He says: "Seriousness has become artificial, and literalness (humour's worst foe), by accepting truisms. seems altogether to have missed truth. Humour is a hopeful fellow in the midst of it all. He is eminently social and courageous. All he asks for is a little good company in which to flourish. When he finds us sitting in the dark. he reminds us that matches are only potential fire and require to be struck on a box. Rub lightly, for humour is never clumsy-fisted, and the torch thus kindled may not be a very big one, but even a little light may help poor humanity to a more cheerful frame of mind, and especially on grey days."

Although the above was written nearly thirty years ago, it might have been written in 1944—to help us to a more cheerful frame of mind because the present days are grey."

—R. S. M.

Thoughts———

FOR THE SERVICEMAN'S QUIET HOUR

by HUGH B. BROWN
CO-ORDINATOR TO THE L.D.S. FORCES

MEN and women in training for service with the armed forces, focus attention vividly upon material processes, techniques, and physical efficiency. This emphasis should not exclude consideration of spiritual values. The impact and dislocation of war must not be allowed to dampen our interest in those spiritual values which were esteemed in pre-war experiences, or cause us to lose our sense of direction, or make life's meaning vague. All service men should re-examine their concepts concerning the worth-while things of life, and place proper emphasis upon social and personal idealism, and upon the moral and spiritual ends of living.

The conflict in which we are now engaged has made all of us conscious of modern methods, eager for new truth, anxious to employ it properly. Men everywhere are in search of better techniques and a more efficient way of doing things. Contemplation of personal efficiency and usefulness coupled, as inevitably it must be, with the consciousness that death may end it all at any moment, leads the sane man to examine his thoughts regarding his beliefs, his philosophy, his religion, to think of the meaning of life and try to understand its purpose, to consider seriously the subject of immortality and eternal life, to know something of God. The scriptures tell us: "This is life eternal, that they might know Thee the only true God and Jesus Christ whom Thou hast sent."

An officer in command of a landing party in Italy said to his men as they were about to storm a beach-head: "This is an experience which will separate the men from the boys." The intensive and vigorous training which is necessary to prepare a man for combat duty weeds out the unfit physically, but it is also a test of the man, a test of character and stamina. It makes for physical and mental maturity. This maturity should result in sober thinking, in an analysis of one's life, one's thoughts, one's ambitions and desires, in a desire to know oneself.

The ordinary man, when he thinks clearly, knows that the spiritual is not only as real as the material, but is more enduring and vital. His serious thinking reveals the fact that instinctively he is religious, and he comes to feel that religion is very important, and is of deep concern for all intelligent people. Whoever says he is not religious is probably a stranger to himself. He may discover his real self when suddenly confronted with a situation where all seems lost, where hope flickers, where intangible reserves are relied upon, and faith is born.

Every human being is guided in his actions by a set of beliefs. He may not be able to express them in words; but, if he will honestly search his consciousness, he will find they do exist. They motivate his actions, colour his life, and determine his quality. Goethe tells us: "The struggle between belief and unbelief is the only thing in the memoirs of humanity worth considering." As he seeks for truth and attempts to put it into action, man responds to an inner urge and seeks to be his better self. He realises that he must be true to himself if he would be true to any cause he represents.

Man's religion should be such as to satisfy his needs, to sustain him in a crisis. It should colour his intellectual, mental and spiritual life. It should be a supporting power, giving meaning and direction to his ambitions and desires. His beliefs, his philosophy, his religion, should be a compass or chart for life's voyage. How fortunate is the young man

who is possessed of such a compass to give him an assuring sense of direction, to keep him on the course; to lead him to a safe and happy landing.

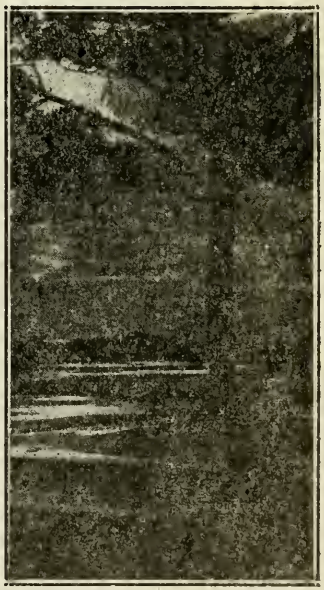
Religion confirms his innate conviction that he is an immortal spirit temporarily tabernacled in a mortal body but destined to live eternally. This longer view will make him anxious to live efficiently, to have a sound body, enjoy physical health, maintain a stimulating mental outlook, and be spiritually responsive and alert. He will come to know that health and growth are results of proper living, effects of causes incompatible with immortality, and that lax morals result in disease and degradation and are a bar to happiness. Religion teaches him that there is no double standard of morality, that he must be as clean as he expects his sister, sweetheart, wife to be. The truly religious man holds a high opinion of himself as a child of God, and seeks to be worthy of his heritage.

The thoughtful young man, in the quiet of his own tent, on the hillside, in the trench, in the airplane, on the battleship, will recognise a directing Power behind the law and order which are everywhere apparent despite the din and clangour of man-made war. From the very depths of his consciousness he will wish to be in harmony with that Power. This inborn certainty that there is an over-ruling Power is common to all humanity, is rooted in the truth, and has persisted through the ages. As he notes the operation of the law of cause and effect, as he finds there is no effect without a cause, and that every cause is the effect of a greater cause, his reason supports his native faith and he sees that behind all causes there is God, the Creator of all that is.

Throughout the ages God has spoken to man. The prophets have so testified. Their vision and prophetic power is evidence of such divine direction. But he who searches his own spiritual outreachings finds a more personal evidence of God's existence. Through earnest prayer he will find comfort, courage, and assurance. Millions of intelligent, honest men have had faith and have been guided by the Holy Spirit in answer to prayer, while "the fool hath said in his heart, There is no God."

Jesus the Christ who was born in Bethlehem of the Virgin Mary is the central figure of Christianity. His mission was divine. His influence is world-wide. His simple, clear doctrine transcends all the teachings of men. The enduring greatness of his teachings and the invincible power of his life are admitted by friend and foe alike. He lived before the earth was, in the spirit world with his Father. He, having passed through mortality, knows its problems and can understand and help you with yours.

Jesus Christ is the Son of God the Father. He is a member of the Godhead, and was present at the creation of the world. In the first chapter of the Gospel of St. John we are told that he was in the beginning with God and that he was God, that all things were made by him and without him was not anything made that was made. "In him was life; and the life was the light of men. . . . He was made flesh and dwelt among us and we beheld his glory, the glory as of the Only Begotten of the Father, full of grace and truth."



This truth concerning the spirit existence of Jesus of Nazareth before his body

was born in the stable in Bethlehem, posing the challenging question to every thinking man, "If Christ lived before birth, what of me? Was my birth my beginning?" And this leads to the question, "Why was I born? What is the purpose of my life? If death is not to be my end, then where do I go from here?"

God our Father devised an eternal plan for the salvation of his children. It involved the coming to earth of deathless spirits, to be clothed in bodies which are subject to death. Forgetful for the time of their previous existence, they are charged with the responsibilities which life entails, to resist evil, to earn worthwhile things by sacrifice and effort, to choose wisely, to develop power, to learn to do things the right way, or in other words, to become obedient to the laws of God and gain greater fitness for future eternal progress. Life, then, is to test the temper of this eternal spirit. It is a school room a period of learning. It is a training camp where men are prepared for service over there. But, the training is not the end; it is a means to an end, a part of the larger plan. It conditions the trainee for future activity.

Man is deathless. Birth is not his beginning and death is not his end. He passes from earth-life to a world of spirit which is matter more refined. He recovers his body, purified and immortal, through the resurrection made possible by Jesus Christ who is the key figure of the whole plan of salvation. Man retains his power of thought, learning, action, faith and obedience He retains his free agency and is ever responsible for the consequences of his choice. He will persist throughout eternity as a separate identity, a person, a child of God

The plain tendency of religion today is toward an emphasis upon the dignity and worth of the individual human soul, whose value is regarded as such that it would not profit a man to exchange it for the whole world. Sometimes men serving in the army come to feel that they, individually, are of little importance, that the part they play is so minor that they are of little consequence. But, if each one does his part well, he fits in with the larger scheme. It is the aggregate of individual effort, properly directed, that makes an effective army.

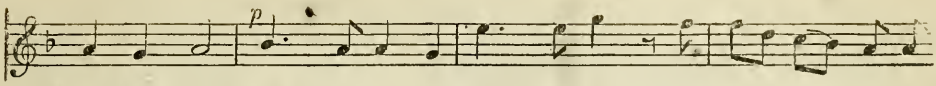
So in life, the individual pattern is of great importance because, if properly fashioned, it fits in with the divine plan. Though your role may seem to you infinitesimal, remember that the great plan of the Master would be marred without it. You, having left home in response to your country's call, have moved out into the frontier regions of responsible choice. This is a tremendous responsibility, for the consequences of deliberate choosing carry over into eternity.

Life in the armed forces puts each man to the test. It calls upon him to prove his manhood, to resist the "downdrag" of his environment, and to overcome the impulse to act contrary to what he knows is right

As you think of these things on the battlefield, in the air, or on the ocean, trying to orient yourself, searching your soul with these questions of life and its meaning and purpose, you may feel like a pilot over a strange country searching the map and the landscape for evidence of location and direction. Sometimes you may feel that you are just a dot on that map, but being a child of God you must remember that there is a divine purpose in life, and that your Heavenly Father is mindful of you. Yours is the priceless privilege to contact God through prayer. You are his son. He is your Father. He invites you to talk daily with him. He is all-wise, all-powerful, everywhere present by His Holy Spirit. He will hear you when you call, will guide you as you strive to serve him, and will be your companion wherever you may go. Cling to these eternal truths and there will come into your being a quiet courage which is born of faith, which will transcend all the confusion, doubt and danger that may assail you, and make of you the kind of man you want to be, an unconquerable free agent, an immortal soul.

May He bless you in your prayerful meditation and enable you to translate your convictions into action, and to know if you live worthily, you, with his help, can meet unflinchingly and triumphantly any situation that may arise.

MUSIC



AS - AN - AID - TO - WOR - - SHIP - BY - - MELVIN - W. - DUNN

THE "gift of music," a term often employed if a person can perform well at the keyboard, is, I think, a little misleading. Few people realise upon hearing a wonderful performer, that such perfection can only be attained by nothing less than sheer hard work, as in all the arts. Rather one should say the "talent" or the desire to progress in the art thus espoused. The word "gift" is so effortless in its implication.

Those, then, who possess this talent for music, have great opportunity to put it to good use.

For the upliftment of Divine Worship there is no better medium than the skilful introduction and rendering of beautiful music. From the Genesis of man, we find recorded instances where instruments, varied and strange, but all with that singular appeal to the spiritual in man, have been used as an aid to his Divine Worship.

In Genesis we read: "And his brother's name was Jubal; he was the father of all such as handle the harp and the organ." And in II Samuel 16:5: "David and all the House of Israel played before the Lord on all manner of instruments made of fir wood even on harps and on psalteries, and on cornets and on cymbals."

The old English Church has always encouraged music to a very great extent, and has employed first-rate musicians, especially in the major church edifices of this country. Many have been attracted to the Church of England through music alone, and have, as a result, benefited spiritually. Similarly, in our own gatherings, although our services are much simpler, much good has been accomplished through "the song of the righteous." But the difference which lies in the form of music played in these two churches, the former elaborate, the latter simple to a degree, justifies some explanation.

While on the one hand the State Church still retains excellent musicianship and trained choirs, we, as a Church, have endeavoured to retain the utmost simplicity of worship in every way. In views expressed by Alexander Schreiner (Tabernacle Organist in Salt Lake City) on this subject, he asserts that music plays approximately one-third a part of the service, a fact which emphasises the importance of giving it deep consideration. Music should, however, merely act as an accompaniment to the service—an unobtrusive yet indispensable piece of background, to bring out in relief the form and pattern of the spoken word, rather than to distinguish itself as a separate contribution: and simplicity of background gives bolder emphasis to the theme being presented, since it lends colour, suggestion and atmosphere, without diverting too much the attention of the man with whose spiritual welfare we are concerned.

As music is so important, the obligations and responsibilities which rest upon the musician cannot be lightly estimated. He must be amply prepared; attuned spiritually to the needs of the service by prayer and meditation; sufficiently capable as to erradicate any carelessness resulting in technical disharmony, and possessed of an understanding of the instrument to be employed, however good or bad the condition of that instrument may happen to be. This makes heavy demands on time, talent and often financial resources, but as music has no substitute, no musician worthy of the name grudges one iota.

Especially if he recognises that his talent, rightly directed, is a God-given aid to Divine Worship.

OPINION!!

A FEW CANDID COMMENTS . . . . By Mr. S. J. MOUSIR

A RATHER provocative article was published in this magazine some months ago from the pen of the linotype operator engaged in its production. He has been invited to supply another, under the above heading. On your own heads be it!

It will be understood that this is a sincere expression of opinion formed solely on what has been read in this magazine, and where critical, is intended to be devoid of offence. If, however, it arouses serious contemplation of the points raised, that will be justification for the presumption of an outsider's criticism.

We printers are a privileged people in so far as our daily occupation brings us into contact with all phases of thought and spheres of action. We convey messages of all kinds to any who may read, and our only concern is that the message shall be made plain and available to the folk for whom it is intended. By continual association, we tend to become a little more critical of the printed word than the average. It is powerful, it is effective, but we do not bow down and worship it. Not even when it comes with the highest alleged authority.

In considering the utterances and writings of leaders of your Church, the first thing to strike one is an all-pervading American accent. This is understandable in view of its having its roots and headquarters in the U.S.A., but consistent application tends to thwart a world-wide outlook usually associated with the Christian religion.

The "Star" also suffers from this defect. As the organ of the British Mission, it is about as British as is Piccadilly at the moment! Without the exercise of patriotic vigilance it would appear as written—in "pure" American spelling.

The glamorizing of Salt Lake City and areas of historical importance to the Saints can also be understood, though this has led in the past to suspicion of ulterior motives in transporting British nationals thereto, and caused some of the misunderstanding and persecution some years back. A little more light here might have beneficial effects.

The greatest obstacle to popularity or approval seems to have been quietly removed from the fierce light of publicity. The subject of polygamy is discreetly ignored. Yet it can be noted that most of the past pillars of the Church, revered and obeyed to this day, were great believers in and followers of the practice. On this subject there is some dexterous and speedy skating, but its very speed suggests rather thin ice.

Points to be admired are the extremely businesslike organisation coupled with good discipline. Although free discussion is encouraged, there is willing co-operation with decisions arrived at by the executive body, a rather surprising fact, considering that this body is appointed and not elected.

The education and welfare of youth is well supervised, and though directed to one purpose is of real benefit even outside Church activity.

The Welfare Plan appears to work very efficiently, but such schemes as these will be found to operate successfully only when confined to a highly organised body, and success would be very doubtful if applied generally to large numbers of people of widely differing thoughts and habits.

Owing to insufficient knowledge and study, it would not be right to discuss here the fundamental theories of your form of Christian worship and belief. All that can be said is that it involves acceptance of very fantastic ideas and theories, but so do all theological doctrines. In fairness it must be agreed that if it is possible to accept the fundamentals of the Christian faith at all, there should be no great difficulty in accepting the basic theories laid down by the Church of Jesus Christ of Latter-day Saints.

ANOTHER - - The EDITOR'S

O wad some Power the giftie gie us To see ourselves as ithers see us.—Burns

ON the opposite page we print an article written by one of the operators on the staff of Ludo Press, printers of the "Millennial Star". We appreciate these comments and criticisms and accept them in the spirit in which they are given, viz., "an honest expression of opinion . . . . intended to be void of offence."

The "all-pervading American accent," which we know—to use another Americanism—"grates on the nerves" of some of our readers, should not be surprising to those who know that the authors of many of the articles are not only American, but are at present living in America. For an Englishman to write an article in an American magazine and try to make it sound American would doubtless expose him to charges of attempting to appear what he is not. The "Star" will doubtless become more British as we get more articles for publication from our friends over here. We have made a good start in publishing the article referred to, which is definitely British.

The frequent reference to Salt Lake City and areas of historical importance referred to as "glamorizing" should not be understood by non-members as an attempt to advertise or "sell" Salt Lake City to the people in this country. It would be very difficult to write an article on the history and development of the "Mormon" Church without reference to the places which have figured so conspicuously in its migrations. A story of the delivery of the Children of Israel from the bondage of the Egyptians would be incomplete without some mention of Egypt, the Red Sea and the Promised Land.

While in former times when the doctrine of the gathering of Israel was being preached and the settlement of the West was in its infancy, many people from this country did migrate to America, and while such migration did give rise to some criticism and to charges of "ulterior motives," the fact is that the great majority of those who went into that new land felt richly rewarded for the sacrifice they made. Many of their descendants who return to this country express deep appreciation for the blessings which have come to them through the courage and pioneering spirit of their ancestors. In recent years, however, the accent has been not so much on immigration as on the need for remaining here and helping to build up the local branches.

The subject of polygamy, which, it is alleged, is discreetly ignored, has in fact had more space in these columns during the years the "Star" has been published than any other single subject. There is no "thin ice" so far as the Editor of the "Star" is concerned, and certainly no disposition to ignore or avoid the subject.

The first duty of any publisher is to keep his magazine up to date. As long as any subject or issue is news and is current it is given space, but when it is past history, a dead issue, few editors would continue to use it no matter how sensational it may have been in its day. Polygamy was officially discontinued by the Church in 1890, fifty-four years ago, and although there are still many who think of Mormonism and polygamy as being synonymous, they who are informed know the present attitude of the Church on this subject. Certainly there is no good reason for our attempting to keep the subject before the public. Writers on Christianity do not refer to the fact that polygamy was practised by the old Bible prophets unless the authenticity of the Bible is attacked on the ground that it did approve such practice.

Much publicity has been given to the prosecution recently of certain members of a group of apostates who are alleged to be practising polygamy, but most of the papers have been fair enough to point out that this group is in no way connected with the Church. The Church has in fact assisted in obtaining the information leading to the indictments, and a "Mormon Elder" is the prosecuting attorney.

(Continued on Page 798)

"And the second is like unto it, thou shalt love thy neighbour as thyself."

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MUCH is being written and spoken these days concerning our post-war world and the basis of the peace treaties which must be negotiated and enforced after the fighting is over.

The Churches have realised their own lack of leadership in their own field of moral law and, since the war began, have been trying to make their voices heard in the din of political discord. They are trying to call men back from following after false gods and to affirm a faith which they admit has been waning in all Christian countries.

At a conference of Anglicans held at Malvern College in 1941 which was presided over by Dr. William Temple, then Archbishop of York and now Archbishop of Canterbury, it was declared that the iniquities of society result from "loss of conviction concerning the reality and character of God and the true nature and destiny of man."

The Delaware Conference of American Churchmen adopted two basic declarations as follows: (1) "We believe that moral law, no less than physical law, undergirds our world. There is a moral order which is fundamental and eternal, and which is relevant to the corporate life of men and the ordering of human society. If mankind is to escape chaos and recurrent war, social and political institutions must be brought into conformity with this moral order." (2) "We believe that the sickness and suffering which afflict our present society are proof of indifference to, as well as direct violation of, the moral law. All share responsibility for the present evils. There is none who does not need forgiveness. A mood of genuine penitence is therefore demanded of us—individuals and nations alike."

The "Star" has meticulously avoided political discussion, but is well within its province, as the organ of the British Mission of the Church which has members in most of the warring nations, in joining with other church publications in calling for a return to basic principles in individual and national life, to proclaim again the supremacy of the Moral Law and call for an enlightened concept of the reality and character of God and the true nature and destiny of man.

The Bible tells us that it "is life eternal to know God", and makes entrance into the kingdom of heaven dependent upon how we treat our fellow men. For centuries the churches which are now calling for a conviction concerning the character of God have preached and published the hopeless doctrine that God is incomprehensible. If life eternal depends upon our knowing Him and if He is incomprehensible then there can be no life eternal for man, his quest is hopeless from the beginning.

Furthermore, if deathbed repentance, so long proclaimed as a passport into Heaven be in truth a part of God's plan, then what need is there for observance of the basic moral law? If man may do as he chooses with impunity so long as he finally gives intellectual assent to God's love and mercy then the law of the harvest is annulled, and "as ye sow so shall ye reap" becomes a fallacy.

We proclaim as eternal truth the Bible doctrine that God is in a very real sense the father of the spirits of men, that men are brothers and therefore answerable to their common parent for their treatment of one another and this without regard to the fact that some of their brothers live in other parts of God's world, they are still neighbours though they speak a different language or differ in physical features, size or colour. We

declare too our belief that there is a quality of 'oughtness' in individual and national life which is beyond the reach of choice, which is in fact a moral imperative; that knowing what we ought to do and failing to do it is the cause of most of our miseries.

Many politico-philosophical writers today are challenging the churches to produce some leadership such as was had in days of old when kings and rulers called upon the prophets for guidance and asked for the will of God in their national crises. As one of these writers puts it, "we need more of the thunder from Sinai."

But the churches are united in their denial of the likelihood if not of the possibility of Divine communication such as was had in olden times. The age of revelation they say is passed, and while they call for some conviction concerning the reality and character of God they, by implication at least, deny His power to intervene. They call for leadership but would denounce as an impostor any who might claim to be a prophet sent from God to teach the nations.

An Omnipotent God, knowing the end from the beginning, made provision for the same prophetic service as was had in olden times. At the beginning of the century He revealed Himself anew, gave instructions for the organisation of His Church, instructed heavenly beings to ordain men to the Holy Priesthood, and warned the nations through his prophets that dire calamities would follow their continued denial of Him. He rebuked those unauthorised professors of religion who preach for hire and divine for money and as in olden times He wept over their hardness of heart, their hypocrisy in seeming to worship Him with their lips while their hearts were far from Him.

Conversion to the simple gospel of Jesus Christ, conversion of both clergy and laity to the doctrine of the Fatherhood of God and the brotherhood of man with a relationship between them which ensures understanding and co-operation, to the old-time religion and a church with apostles and prophets, to the doctrine of St. Paul that "God made of one blood all nations of men"—this is what is needed if the church is to exert any influence at the peace table or afterward.

Faith is needed, the kind of faith which couples vision with valour, the kind by which the apostle tells us the worlds were framed by the word of God, by which Enoch was translated that he should not see death, by which Noah being warned of God of things not seen as yet, moved with fear prepared an ark to the saving of his house, by which Abraham obeyed and went out not knowing whither he went, by which Moses led the children of Israel through the Red Sea, the faith of Samson, of David, of Samuel and of the prophets, who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight and turned to flight the armies of the aliens.

Unless and until the leaders of the churches will themselves believe in the God of the Bible, a God of power, able to perform miracles, to hear and answer prayer, to reveal His purposes to men and sustain them in their hours of trial, unless they can have such faith they will not inspire it in others, but when clergy and laity come to a unity of the faith then, and then only, will vision and realism combine and proclaim a lasting peace where all men will unite in a higher loyalty which will transcend mere national loyalties and there will be a true community of nations under the King of Kings, the Prince of Peace. Then love will rule the world and all men will be neighbours.

H. B. B.

JUSTICE

By RICHARD L. EVANS

A TREND that has always caused apprehension among far-thinking men is encroachment upon judiciary function—the short-circuiting of the processes of justice, whereby various non-judicial agencies or officers accuse, try, convict, pronounce sentence, and execute judgment without what has traditionally come to be known as "due process of law." But there is another type of usurpation of the functions of justice which is more long-standing, and more universal than encroachment upon the power of the civil courts—and that is the judgment which individuals and groups of men and women presume to pronounce upon the character and qualifications of their fellow men—with whispered testimony—cowardly, self-appointed tribunals that accuse, try, and condemn a man without his ever having known of it.

One point on which scripture is repeatedly definite is the injunction: "Judge not that ye be not judged." . . . "Judgment . . . is mine," saith the Lord.

The fact is that if you're looking for it, you can find offence against any man, because perfection in the human race is conspicuous by its absence. And you can do harm to the standing of any man in the estimation of others by minimising his virtues and magnifying his faults, or you can build up any man in the minds of others by magnifying his virtues and minimising his faults. But the reverse is the function of the scandal-mongers and the gossips and the professional dirt vendors—to ignore the real and genuine and fine things about life and people, and to cast a glare on blemishes. And in the eyes of a jealous or malicious observer anyone may be judged unfit for the thing he is doing or may propose to do.

To sit in the judgment seat upon our fellow men with malicious and harmful intent or with careless and thoughtless indulgence is a flagrant usurpation of judicial function. It is a major offence against humanity, and those who indulge in it will surely reap as they have sown.

—"Improvement Era"

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ANOTHER—Continued from Page 795.

The one part of the article referred to on which we do take issue is the assertion that Church membership involves the acceptance of "very fantastic ideas and theories".

Surely there is nothing fantastic in a concept which acknowledges God as the Creator of all that is and man as the son of God. The doctrine of the immortality of the soul is as old and as universal as the human race; is in fact an instinct which demands some form of realisation. A concept which involves some system of rewards and punishments is but an extension of the idea that the universe is governed by law. Experience has demonstrated the truth and the universality of the law of the harvest. "as ye sow so shall ye reap". It is not fantastic to believe that an all-powerful deity can and does communicate with His children and is ruling in the universe. That there is plan and purpose in all that is about us and that by conscious effort men may raise themselves above the beasts and aspire to that salvation the glory of which in Mormon theology is intelligence.

AND THE QUALITY OF

MERCY

AN Army chaplain stood before a group of soldiers on a small island in the South Pacific. They were battle-hardened men who had endured the brutality of combat. In the hearts of some there smouldered a soul-searing hatred which had increased with each engagement.

They listened thoughtfully as their chaplain spoke, for what he said seemed so foreign to the business at hand, so utterly out of place under the circumstances.

"Blessed are the merciful, for they shall obtain mercy," he read.

A slight murmur went through the group as they heard those words. Mercy in a time like this, they asked themselves? What did he mean? Weren't they out there to fight and to destroy?

The chaplain went on:

"The quality of mercy is not strained.
It droppeth as the gentle rain from heaven
Upon the place beneath. It is twice blessed:
It blesseth him that gives and him that takes.
'Tis mightiest in the mightiest. It becomes
The throned monarch better than his crown. . . .
It is an attribute to God Himself.
And earthly power doth then show likest God's
When mercy seasons justice."

The stir among the men became more apparent. "This is no time for such talk," one of the boys whispered to his companions. "This is war."

But the speaker continued:

One of our greatest wartime leaders was Abraham Lincoln. When you think of him, what comes first to your minds? As for me, I think of the time he spared the life of the farmer boy who, as a sentry, went to sleep at his post and was court-martialled for it. And I think of the exquisite tenderness of his letter to Mrs. Bixby who had lost five sons in battle. His repeated acts of compassion and sympathy toward his fellow men—even in the midst of a Civil War—are the things which set him apart, and put the indelible stamp of greatness upon his soul. The quality of mercy was not strained, though some of Lincoln's closest associates believed it so. Earthly power is most like God's when mercy seasons justice.

"You will never forget one of your companions who crawled through machine-gun fire to bring back his wounded friend; nor the doctor who saved a life by continuing his operation through a bombing raid when he might have avoided risk to himself by running for shelter. That is what I mean, boys.

"Whether at home or at war, we cannot afford to let other things crowd this great quality of character from our lives. It is Christ-like. It brings us nearer God. We must do all we can for victory. We must willingly pay the price of freedom, but as we do so, let us fight like soldiers in the army of God.

"Let us not stoop to acts of degradation, but on the contrary ever keep in mind that mercy, love and sympathy are attributes of the Almighty, and that He to Whom we pray for protection and strength, was Himself the soul of kindness. To be pitied indeed is that man who becomes so hardened in his soul that compassion finds no place in him."

—From "Church News"

SAMOA—WHERE LIFE IS 100%

A LETTER TO THE BRITISH SAINTS

IT has been said: "One half the world doesn't know how the other half lives." How acutely true that is as applied to you in Britain and we in British Samoa at this instant. We can visualise but slightly what you heroic Englishmen, women and children have withstood with magnificent fortitude and faith for more than four long years of "blood, sweat and toil."

Now, with us here, it is vastly different. As I sit at my desk in Mission House in Vaiola (it means "Living Water" in Samoan) in the remote biggest island of the group, I but raise my head slightly to take a sweeping glimpse of one of the most enchanting scenes upon earth. We are situated five miles inland from the sea, and being on elevated ground, we command a view of miles and miles. First, just at the foot of a sharp rise upon which the house is perched, is a stretch of half a mile of banana, orange, breadfruit, and thousands of newly planted cocoa trees, with not a rod of bare ground showing, for nature here bedecks herself in the soft garment of universal green. Further down, a long strip of majestic cocoanut trees, perhaps of an average height of thirty feet, and all in full bearing, scintillate in the tropical sun. From then on, for miles to the curving coastline, and many more miles to right and left, sweeps the dark, deep brooding jungle, into whose damp recesses the sun never penetrates.

Back of me, in the school house, come the ringing sounds of a new song the children (up to 18 years of age) are being taught by their competent native teacher. Nearer at hand, a group of half a dozen native saints jabber contentedly as they work at constructing a big cement reservoir to store rain water for future dry weather needs.

This is an imperfect picture of a scene perfect in its setting, atmosphere and composition. Can war be raging elsewhere, we conjecture, when all is as it always has been—probably will be, here—beautiful, peaceful, plenteous?

Vaiola is one of three similar villages in Samoa, one in each of the three main islands of the group. The Church owns a big plantation in each, and in each plantation is established a native village and Mormon school, from which in times past have come real missionaries and Church stalwarts, which, we hope, continues. The saints work on the plantations afternoons, school beginning at 8 a.m. They get a mere nominal wage, at times nothing except the food they themselves cultivate on the land. Are they contented, you may well ask? Yes, perfectly.

In Vaiola we have no store, post office, paved street, water system, electric light, cinema, newspaper—and yet we are living life 100 per cent., for everyone attends Church, pays tithing, observes the Word of Wisdom! Not a smoker, drinker, Sabbath-breaker nor profaner in all the village. Where can this be duplicated? And what has done it? Why, the Gospel, of course! These islanders are the pure blood of Israel. (Read Alma 63—Where did Haggath drift?)

The faith of the Samoan, when he is ill, is well-nigh perfect, and frequent and miraculous results are in evidence. We white Elders, Elder Lisonbee and I, are only two in number, but the native ministry of 56 Elders, in charge of as many branches, has the situation splendidly in hand, and baptisms and tithing are both increasing.

From the Israelites of the South Seas we send you, our British Saints, a sincere "Soifua" ("May you be blessed").

JOHN Q. ADAMS,
Mission President, Samoa.

THE story of Church schools established among the natives of Samoa is an interesting one. From the very beginning of its missionary work among the Samoans the Church of Jesus Christ of Latter-day Saints has conducted schools for the benefit of its members on the islands.

Wherever a branch was organised a school was also established.

In the beginning our white Elders from Zion conducted these schools. After a few years the students, as they became qualified and old enough, were called into the service to assist in such work. This method has been followed for many years, until now we have there many fine native teachers.

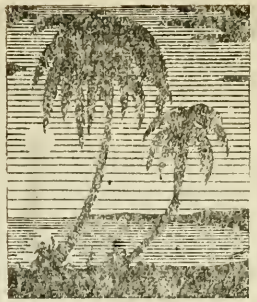
As the years passed, schools were established for the more advanced pupils. Three such schools were established, one each on the islands of Tutuila, Upolu and Savaii. The pupils of these schools live right on the premises. They raise their own food and dwell under the supervision of the missionaries and teachers. These boys and girls attend all the activities of the branch, and most eventually join the Church if they do not already belong.

Our schools in Samoa have been very successful. Many people have gained a testimony of the gospel in them. Many fine choristers and organists have been produced and also some very fine bandmasters. In all the branches of the mission are to be found two or more good choristers who are doing a marvellous work, and all of them received training in our schools.

The schools were quite upset when all the Elders of the mission were called home in October, 1940. There was a feeling among the Saints that the schools would disintegrate. Some people even thought the Church would die out there.

Meetings were held with the school teachers and the priesthood as well as with the members, and they were encouraged to carry on. The Saints determined, with the help of the Lord, to keep the schools going. They have succeeded remarkably well. The attendances are very good even better than when the Elders were in charge.

Our school at Mapusaga, Tutuila, is not now doing the fine work that it did in the years that are past. No one connected with the school or the mission is responsible for the change that has taken place.



All the young men, and older men too, have been called to help perform the work that has been started by the government. This work has been going on, night and day, for the past three years, and every able-bodied man is doing his bit to put it over. Our young men, school teachers and pupils have dropped their school work and are busy with government projects. The young women have returned to their homes and are assisting their families with the additional work that has come to them. There are but 72 children in the school at the present time, boys and girls from six to fourteen years old. They are the children of the Saints who live in the immediate vicinity of the school

Our school at Sauniatu, Upolu, is in a very healthy condition. The Church owns the land where the school is located. A very fine concrete chapel has been erected A nice frame building for the Elders' quarters has also been built Other frame buildings, of an open-air type, have been built for school purposes, and many other buildings, of a strictly Samoan type, have been erected to house the Saints and the school children.

Our advanced school on the island of Savaii is located in a village named Vaiola This village is a Mormon community located on Church-owned land.

The government officials of both American Samoa and Western Samoa are highly pleased with the fine work our Church schools are doing among the natives. They co-operate with and assist us and we them in every way possible.

—WILFORD W. EMERY, in "Church News"

WORLD PEACE THROUGH GENEALOGY

by JAMES R. CUNNINGHAM

PAUL said: "He hath made of one blood all the nations of the earth and set their bounds and times and seasons."—Acts 17:26.

Take a glance into the inner workings of the Mission Genealogical Department. Look into the archives. Here we have a group of Temple Sheets:

Adolph Metz, born in Stuttgart, Germany, baptized a member of the Church of Jesus Christ in 1890. His temple sheet is here for Endowment and Sealing work. Next we have Hans Christensen, who once lived on the Isle of Troyen, off the coast of Norway. He needs to be baptized before the higher ordinances can be performed To complete the group we have John Jackson, of London, England, for similar ordinances.

These three people of diverse nations whom we would say are "at war" are united in the bonds of the Gospel. When we engage in Genealogical work the earthly restrictions are left behind. A man or woman is seen as a "child of God," a family is a link in the human chain from father Adam to mother Eve.

When earth ties are dropped and the subjects of thought are beings in the Spirit World we become lifted up like a man on a mountain top who as he rises commands a broad view of far-reaching extent.

The true Genealogist is not fettered by national boundaries. He roams where his family takes him, from nation to nation, now in the great cities and now in the peaceful villages. At one time reviewing the records from the frozen cantons of Switzerland and another examining the books of the West Indies settlements.

Is there a primary lesson to be learned from genealogical work? Yes, it is a view of the scheme of things. The human race is sorted out and linked together in their times and seasons Men and women are seen in their true creation in this work above all else as "begotten sons and daughters of God."

BRIGHAM YOUNG AND GENEALOGY

WE have work to do just as important in its sphere as the Saviour's work was in its sphere. Our fathers cannot be made perfect without us; we cannot be made perfect without them. They have done their work and now sleep. We are now called upon to do ours, which is to do the greatest work man ever performed on earth. Millions of our fellow creatures who have lived upon the earth and died without a knowledge of the Gospel must be officiated for in order that they may inherit eternal life (that is, all that would have received the Gospel). And we are called upon to enter into this work.

We are called, as it has been told you, to redeem the nations of the earth. The fathers cannot be made perfect without us; we cannot be made perfect without the fathers. There must be this chain in the Holy Priesthood; it must be welded together from the latest generation that lives on the earth back to father Adam, to bring back all that can be saved and placed where they can receive salvation and a glory in some kingdom. This Priesthood has to do it; this Priesthood is for this purpose.

We enjoy privileges that are enjoyed by no one else on the face of the earth. Suppose we were awake to this thing, the salvation of the human family, this house (St. George) would be crowded, as we hope it will be, from Monday morning to Saturday night.

—"Discourses of Brigham Young."

SISTER GERTRUDE HORLACHER of Ireland DID HER GENEALOGY AND——————

"Trust in the Lord with all thine heart and lean not unto thine own understanding. In all thy ways acknowledge Him and He shall direct thy paths."

MANY times in my life the truth of these verses has been brought home to me, but never more so than in the past few months in connection with the work for our dead.

In October, 1941, I completed many Temple sheets with about 300 names, all on my father's side, and sent them in for the work to be done. A month later my father passed away suddenly and unexpectedly. I always felt that he was needed to help teach the Gospel to those whose names had been sent to the Temple. I desired to have father's endowment work done as soon as possible, so I sent all necessary particulars to Bro. George R. Mace, Salt Lake City, the father of my first missionary companion. He personally went through the Temple for my father exactly six months after his death.

Last March, 1943, my brother Fred also passed away, equally unexpectedly. So that his endowment work would be done quickly I again wrote to Bro. Mace, giving all necessary data. I sent it off at the end of March, and my letter did not arrive until some date in June, when of course the Temple was closed for the summer. However, Bro. Mace brought Fred's Temple sheet to the Index Bureau and left it there until such time as the Temple reopened. He went back in September and asked at the Index Bureau for the Temple sheet. It could not be found. The people at the Bureau sent him to the Temple, where names are sent after indexing and are waiting for someone to go along to do Temple work. The sheet could not be found there. Bro. Mace said he would go back in a few days. He was delayed and did not get back until the beginning of October to find that Fred's endowment work had been done, by whom he did not know. The work was done exactly six months and three days after Fred passing on. We always felt that, like father, Fred was also needed to work in the spirit world. A month ago a letter came from Bro. Mace which heightened that belief and strengthened our testimony and made us realise that the Lord truly directs our paths, especially if we strive to walk in His path.

Bro. Mace writes: "Since I last wrote you I found out they won't let people do Temple work for someone who is not a relative, unless they get special permission. They took your brother's name and put it with the British Mission lists, and it was done by someone who called for these names. There are about 100,000 male names in the Temple, and some of them have been there a long time. It seems strange they picked Fred's name out so soon. It may not have been entirely accident. He was ready, and probably needed."

To me it was neither accidental nor strange that Fred's name was handed out so soon from such a large number waiting for so long. We know from his life that he was prepared for this higher call, and must have been needed, and certainly it was necessary for his endowment work to be done so he could go ahead in the Lord's work. "If we do our part the Lord will do His" is a saying I have practically been reared on. By sending the Temple sheet off immediately my brother died and Bro. Mace leaving it at the Index Bureau as soon as he received it even though the Temple was closed—he could so easily have waited and kept the sheet at home—we both of us did our part, and I firmly believe the hand of the Lord was in the "strangeness" of my brother's endowment work being done so quickly.

The work of the Lord must and will go on both here and "over there".

GONE—ONE LAME EXCUSE

by PAULA CLAIRE DIX

EVERY one of you knows at least one young man (or perhaps young lady) who will say pensively and sigh: "I'd like to quit smoking, but I've been at it so long now, I'm afraid it's impossible." And you, having heard much of the tenacity of the habit, may regretfully agree, and thus innocently aid and abet the youngster in bolstering up his defences of the destructive vice. "Ah, to be sure, smoking is a habit that imbeds itself into the nerves, ruins the will-power, is next to impossible to quit, and the only thing the reformer can do is bend his efforts toward preventing others from acquiring the habit." That is what the smoker would like you to think, because it gives his indulgence an air of martrydom, but it happens not to be true. Smoking is quite easily stopped, in defence of which statement I offer the personal experience of my husband.

Of course I knew when we were married that he smoked, but brides are prone to optimism in the matter of reforming the groom. The fact was that in spite of numerous hints, followed by outright requests, he was still smoking some three years later. Our son was a year old then, and we agreed that a smoking father was not the best kind of influence, so my husband decided to quit cigarettes.

Tapering off, we thought, would be the best way. One was to be dropped each day. All went well until the quota had dropped to about ten. Then the fireworks commenced. Always of a nervous temperament, he became more grouchy and irritable as the days went by. By the time he was down to three cigarettes a day the situation was critical. Grimly I hung on, telling myself it would soon be over. But I did'nt know cigarettes

It seems the use of them creates a hunger in every way comparable to food hunger, and a man simply cannot cut himself off from food when he is taking tiny bits of it, while plenty is at hand. My husband couldn't, at least. He broke at the three a day period. Before long he was back where he started. No, tapering off was not the way.

Three years later my husband was appointed to a responsible position. We were overjoyed, but the elation was somewhat dimmed by the discovery that his employer was not only a non-smoker, but violently opposed to smoking in any form. What difference this would make to my husband's happiness in his work we could not guess. Then one night he came home with an announcement to make.

"I've quit smoking," he said.

I was secretly sceptical. But he had. For the first few days he was pretty uncomfortable. After a time he noticed his craving for cigarettes was going. Within ten days he could be with a smoking individual and experience no discomfort. At the end of a month the habit was broken.

We reached these conclusions: "Tapering" is too hard a strain on the will-power; it is easier to break off abruptly and finally; that a fair amount of will-power is necessary; that the age of the habit does not matter.

So show your opinion of anyone who would try to excuse himself that he can't break the habit of smoking.

—"Improvement Era"

Dr. Bennion discusses
TYPES OF DATING

The One and Only

A GENERATION or two ago quite a few of our parents and grandparents married the first and only person with whom they had ever stepped out. This experience is less common among young people today. Evaluate this type of association. What are its values and its limitations?

Childhood sweethearts, who go on to a happy marriage, must have quite smooth sailing compared with the waves of disappointment some girls seem to ride. They certainly may have a long life together, one into which no one else has intruded, not even for a moment.

This "one and only" system also has its serious limitations. It limits one's choice of friends from which to choose a personality ideally matched to one's own. It does not provide for comparison of one friend with another very well. If a girl falls for a boy young in life, in the teens, had she not just as well and better go out with several boys, anyway for a time? If she really loves number one, she should be all the more sure and confident after having compared him with the others.

The "Steady" Habit

The most common relationship for many fellows and girls to fall into is the habit of going steady. What are the values and limitations of this method?

It seems natural for a boy to be attracted by one girl at a time. Then, too, we are creatures of habit. Having once mustered the courage to ask a girl out or to go with a boy, and having lived through the first date successfully, why not repeat the experience? It becomes convenient to go out with the same person repeatedly. One knows what is expected and what to expect. One can be a litle more free and less formal.

On the negative side, this method has serious limitations. To go out steady with a boy-friend takes a girl "out of circulation," and robs her of the rich experience of knowing several fellows well and of being known by them. Should the relationship break up, as it often does, it takes a girl a little while to get back into a circle of other friends who wish to step her out. Going with one person steady does not allow for comparison with other boys at the same time and on equal basis. Finally, whenever a couple go together all the time they naturally become involved, they become more serious. Often they fall into this state of seriousness quite unaware and unprepared.

Two or More Friends at a time

This method of dating is called the a, b, c, system. In this pattern of behaviour a boy goes out with two or three girl friends over the same period of time. That is, he alternates his dates more or less and becomes well acquainted with several girl at the same time. He may drop a, b, or c, and add d, and so on. The one thing he does do is to go out with at least two girls and date them often enough to know and appreciate them well. What are the value and limitations of the a, b, c method?

The only limitation ever presented to college students is a financial one, and this is offset by many favourable factors.

The a, b, c system gives you many good friends whom you can come to know well and compare with one another at the same time. You will not become involved in a serious situation before you wish to. You will have a rich experience of friendship out of which a happy and intelligent courtship can emerge, and grow into a happy and successful marriage with the friend of your choice.

—"Today and Tomorrow," Dr. Lowell L. Bennion.

MEET THE

NEW Y.M.M.I.A. SUPERINTENDENCY

FRANK H. WARD, 1st Asst.

JAMES P. HILL, Superintendent

ALVIN L. GITTINS, 2nd Asst.

ALLOW me to renew your acquaintance with **Elder James P. Hill**, one-time Editor of the ' Star " and the new Superintendent of the Y.M.M.I.A. in the British Mission.

I button-holed him at his desk this morning in an office of the Ministry of Labour. His voice was cool, detached and business-like. He kept this up until I said " Brother James P., regard this as an interview." Then he emitted a groan, distinctly hollow, and proceeded to protest in a fashion completely alien to my preconceived ideas as to what was permissible in the Civil Service.

am glad he didn't like the idea of being interviewed. A man who does is often egotistical, with an exaggerated idea of his own importance.

Brother Hill is thirty years old, and has the sort of vigorous enthusiasm which gets things done. I had the opportunity to watch him at work on the M.I.A. Convention at Whitsun. He was delighted when the Mission President decided that the room to be used was not half capacious enough. He immediately suggested that the only room which was, was that serving as the " Millennial Star " office and Mission Book Store, divided by a partition of books.

I personally opposed the idea that we should move out—at first. I, ultimately and to my own surprise, found myself, one memorable afternoon, carrying books from one place to another, under the encouraging and. I suspect, somewhat amused eyes of James P. I probably showed appalling weakness, but he has a gift of persuasion to which my determination proved unequal. In a matter of days he had the hall fixed, a play in rehearsal, and the stage set for the big day. The " beau geste " was made when the " Millennial Star " office took up its quarters, pro tem, on the stage itself, which was providentially arranged as the office reception room of a hospital. It speaks well for Brother Hill's method

of handling people as well as situations, that it was the first time I ever appeared on a stage and felt cheerful about it!

Brother Hill expressed his complete satisfaction with the selection of his two assistants. In Elder Hatton-Ward he has an old friend; in Elder Gittins a young man of great promise. Brother Hill and his first assistant were missionaries together, and have shared many experiences, and understand each other well. Their association has been an extremely happy and satisfying one. Once, indeed, they were brothers in distress when, as Brother Hill put it, "we were even bombed together".

Asked what were his plans for Y.M.M.I.A. in Britain, the new Superintendent said that it was his intention to tackle every problem and situation as it arose.

"Adequacy to the needs of the Church's youth, physically, mentally and spiritually, is our fundamental aim," he said.

We look forward to a future of achievement and progress in Y.M.M.I.A. as we extend our greetings to the new Superintendent.

ELDER Frank Hatton Ward is the type of Englishman who avoids as the plague, grandiose speeches and superlatives of any kind. He is a young man, not quite thirty-five.

He confessed to me that he is a Civil Servant, too. Perhaps that explains that invincibly English look which characterises him. The Civil Service is so unadulteratedly English! His experience of people, and one feels instinctively that he has this, is born of contact with the idiosyncrasies of the British public. I accepted that statement while interviewing him, without realising that I am a member of that same British public, and that he probably regarded the interview as just another idiosyncrasy!

He emphasised the necessity of taking what he called 'the long psychic view" where the needs of British youth are concerned It is his conviction that M.I.A. must be taken to those outside the Church, and he foresees this auxiliary becoming a fruitful means of proselyting the Gospel.

Brother Ward is an ex-missionary. His marriage to another ex-missionary was, I understand, the first of its kind in the British Mission. His small daughter, Hazel, was the first "missionary" baby to be born, a circumstance which seems to predict the unmistakeable trend of the little lady's future!

There is something extremely likeable about this young man; about his dislike of the superfluous and about his clean-cut personality which is borne out by his appearance.

It is our pleasure to assure him of our confidence in his ability to fulfill with distinction the position to which he has been called.

IT was not easy, interviewing Elder **Alvin L. Gittins.** He regarded me very unhappily. He is the youngest member of the new Y.M.M.I.A. Superintendency, and, to quote Brother Hill, "he is the artist in the set-up".

Brother Gittins has a special flair for making people express themselves, but is himself singularly inarticulate when asked to talk about himself. I consequently gave up the task of interviewing him, and went to seek information from another source. I found it. A portrait, one of many which he has painted, told me all that I desired to know.

The first and most obvious characteristic is an uncanny insight into the recesses of people's personalities. By the tilt of a head, the treatment of an eye, he captures all the strangely intimate and personal traits of character and disposition. He has an unfailing instinct for rightness of effect. His pictures are a little frightening, they are so penetratingly real. Only good or brave people submit themselves to his portraiture without a qualm!

Another characteristic, of which the portrait told me, is a certain fastidiousness of thought. He dislikes, intensely, slovenliness of approach to any subject. He likes to marshal his facts with precision and accuracy, and carries this principle into many issues.

A young man of great promise, he has been called. We look confidently to the future for its ample fulfillment, and greet him warmly and sincerely in his new appointment. —Assoc. Ed.

INTRODUCING—

THE NEWEST APOSTLE

by HENRY A. SMITH

A CALL to the Apostleship of the Church of Jesus Christ of Latter-day Saints recently brought a young man of unusual talents and abilities and of unquestioned faith and integrity into the presiding councils.

He is Mark Edward Petersen, 43-year-old Church leader and business executive, of Scandinavian descent, who has risen to popularity as a speaker, writer and executive of note during the past decade.

In business he is general manager of "The Deseret News". In Church circles he is now first counsellor in the presidency of the Sugar House Stake, and also a member of the board of directors of the Genealogical Society of Utah.

His appointment to this position of high responsibility for which he is eminently qualified has brought happiness to a wide circle of friends and admirers, and especially to those closely associated with him in Church and business who have long been aware of his native abilities and unusual talents.

Known as Mark to all his many friends, he has been in great demand as a speaker in ward Sacrament meetings and other Church circles. He has shown unusual ability in this respect, and his public speaking has also brought him before many civic groups, conventions and clubs of the intermountain region.

In the newspaper field Mark Petersen began literally at the bottom and has risen to a top position in this profession. My first recollection of him was as a news carrier delivering papers every day to my mother's home for several years. His faithfulness and devotion to this minor responsibility was indicative of future earnestness of endeavour. He was a youthful leader in priesthood and auxiliary activities in the Twenty-sixth Ward of Pioneer Stake, where he lived until just before he left for his mission to Canada.

He received this call in 1920 while residing in the First Ward of Liberty Stake and returned in 1922.

In 1924 Mark E. Petersen entered the editorial department of "The Deseret News" as a reporter. He filled many assignments, and his ability to express himself by the written word soon became apparent. After a few years of this experience he was transferred to "The News'" copy desk, where he again became proficent and soon was news editor.

Managing Editor

From this post it was but a short step to the position of managing editor, which he held for a number of years, during which time he won recognition in the newspaper profession as one of the top editors and writers of the west. Then in 1941 Mark Petersen succeeded Elder Samuel O. Bennion of the First Council of Seventy as general manager of "The Deseret News," official organ of the Church.

The men and women employed at "The News" have found Mark Petersen to be a friendly chief executive; one whom they can approach with any of their problems whether or not they relate to the business of the paper. They confidently seek his advice and respect his wisdom and judgment. They find him a man of high principles, with outstanding devotion to duty. They are aware of his unwavering loyalty to the leadership of the Church. They admire him for his clean living. They know of his humility and great faith.

As his associates in the business of publishing a daily newspaper these men and women have learned to love and respect him. They rejoice in these new honours that have come to their friend and "chief".

In the field of Church service Elder Petersen also has a wide circle of friends and associates who recognise his abilities and special talents. Since his return

from his mission he has not long been without important positions of trust and responsibility in the Church. As early as 1930 he became a member of the high council of the Liberty Stake. In 1936 he was chosen as the second counsellor in the stake presidency.

Capable Executive

He proved himself a capable executive and wise counsellor, and when he moved to the Highland Stake in 1940 the leaders of Liberty Stake were unwilling to release him for several months. When they did so he was immediately chosen as a member of the high council of his new stake, and continued active in this position until the Highland Stake was divided. He then became first counsellor to President Thomas B. Wheeler, of the new Sugar House Stake when this stake was organised in May, 1943. He holds this position now.

Elder Petersen has busied himself with still other responsibilities in the Church. He has been active as a temple worker, and is widely recognised for his ability as a genealogist. His interest in this work was apparent many years ago, and in 1931 he was invited to join the convention staff of the Genealogical Society of Utah. He conducted conventions in many stakes of the Church over a period of several years, and in 1934 he was chosen a member of the board of directors of the Genealogical Society and has served in that capacity since.

Aside from his Church affiliations and the official staff of " The Deseret News," Mark E. Petersen has made many other staunch friends. These are numbered among the prominent business men and civic leaders of Utah. He is vice-president of the Salt Lake Kiwanis Club, and is on the board of directors of the Utah Manufacturers' Association, the Salt Lake Visiting Nurses' Association and the Salt Lake Knife and Fork Club. Since his appointment to his new responsibility at the opening of the conference he has received many messages of congratulation and good will from these business acquaintances.

Of Danish Descent

The new Apostle is the son of Danish parents. He was born in Salt Lake City, November 7, 1900, a son of Christian and Christine Andersen Petersen. His father came to America from Denmark with his parents as converts to the Church. His mother came to Utah as a girl of 16 years with her brother, both converts to the Church. They met in Salt Lake City and afterwards married. They are both alive today, and have continued these many years to give their allegiance to the Church and its principles as an inspiration to their sons and daughters.

Elder Petersen has two brothers and two sisters. One brother, Claude B. Petersen, is the new president of the San Fransisco Stake. The other, Christian Petersen Jr., lives in Los Angeles. Two sisters, Mrs. Frank H. Smith and Mrs. Courtland P. Starr, reside in Salt Lake.

Supporting the new Church official in all of his activities since their marriage in the Salt Lake Temple, August 30, 1923, has been his devoted wife, Emma Marr McDonald Petersen. Possessing a lovely personality, combined with a deep faith and humility, Mrs. Petersen is an inspiration to all who know her. A woman of exceptional talent as a pianist, she has been prominent for many years in musical circles, and has given unselfishly of her time and ability to the Church.

As a friend, Elder Petersen has no superior. He excels as a defender of the Truth. He makes no compromise with evil. There is no sham or pretence about him. He is a champion of honesty. He is the personification of industry.

I affirm with all sincerity, and from an association of long standing, that this new Apostle is worthy in every respect of the high honour that has come to him. This man who has achieved recognition has risen from humble circumstances to win one of the highest honours his Church can bestow upon any individual. He faces new responsibilities and a new field of influence, but is equal in every respect to the tasks awaiting him.

—" Church News "

WOMAN'S SPHERE

WOMAN IN THE NEWS

AS I write, there is a little Scots woman on her knees outside the door of the "Star" office, busily washing a somewhat indifferent piece of linoleum. She is the sort of person whose courage is manifested by her trundling along every morning, pushing the pram in which her very small baby sleeps, to Ravenslea, there to assist in 'doing' for its inhabitants. Mrs. Reid never talks very much. I see her sometimes when I am on my way out to Ludo Press and she smiles and says "Good morning". I don't think she is even interested in the weather. She has a job to do, and talking is by the way.

I mention Mrs. Reid because I like her sort of courage. You would like it, too. I like the way she determinedly props Baby John in the sunshine on the fair mornings and in the porch on not-so-fair mornings, and then goes in to make the hall shine with all the quiet enthusiasm and energy of an Eisenhower attacking the second front.

And, mind you, the marshalling of her forces is such, that minor distractions like Baby John howling his head off, are not permitted to interrupt the awful process of justice. The hall must receive fair treatment so that all visitors may have a welcome undiminished by spot or stain.

When the war is won I dare say medals will be distributed pretty lavishly, but it may happen that Mrs. Reid will be overlooked. That will be a pity, for her quiet work of scrubbing, polishing and making beautiful at least one home in the land of Britain, deserves the sort of recognition which makes even a medal seem inadequate.

E. RUSSELL.

Contributions to this page are invited. Recipes, hints, items of general interest and appeal submitted for publication will be given careful consideration.

AS WE GO TO PRESS

PLANS are afoot for the second Mission-Wide Relief Society Convention to be held in Birmingham on June 17, 1944. It is anticipated that President Marie W. Anastasiou will be in attendance and that at this Convention she will set the seal of farewell upon her long and admirable term of office. President Hugh B. Brown is expected to be present, and is looking forward to participating in a wholly enjoyable weekend.

The future of Relief Society work in Great Britain is to be surveyed, and woman's place in the great structure of world-reorganisation considered and debated upon.

Our prayers and sincere wishes for a really successful Convention!

OUR JOE

They may call him a great Crusader,
This boy that we all love so;
They may boast of his world-wide glory,
But to us, he's just—Our Joe.

He's deciding the fate of nations,
He's defeating the mightiest foe,
He's restoring to slaves faith and freedom;
But to us, he's just—Our Joe.

When we pray for the mighty armies,
When we pray for the fleets as they go,
When we pray for the lads of the whole free world,
We are praying for just—Our Joe.

S. J. M.

BRITISH MISSION

DISTRICT ACTIVITIES

Birmingham and Nottingham M.I.A. members entertained one another in cultural items at Sparkbrook on Saturday, May 27. Over 180 attended. Displays of high-quality handicraft included models, fine needlework, drawings and paintings.

Sunday's meetings attracted many Forces' members, and Handsworth Chapel was almost filled. District-Supervisor W. Alvin Thomas had secured a splendid sports field for Monday, and 150 members participated in or watched cricket, football, soft-ball, and running contests.

In all activities District President George E. Gent and his wife and family and Elder Harold Thomas, of Nottingham, were assisted by Elder Wm. S. J. Yates and M.I.A. workers of Birmingham District.

Leeds.—The M.I.A. Convention, held at Sheffield at Whitsuntide, was a great success. The report received is filled with achievements in every sphere. We extend our congratulations to the Sheffield Branch to whom the victory went for the Mutual year, 1943-44.

Liverpool.—The smashing blow of a base-bat wielded by a very capable American arm literally set the ball rolling of one of the finest M.I.A. functions ever held in this District. Liverpool and Manchester were the districts represented. The Mayor and Mayoress of Wigan and Mission President Hugh B. Brown were happy participants at this convention.

South London. — Sixty Americans danced in a London heat wave at the M.I.A. Convention held at Ravenslea at Whitsuntide. They had come from all over the south of England to attend on this occasion. The sessions on Sunday were even better attended, 170 people participating. It was a week-end of refreshment, spiritual, mental and physical. Our commendations and thanks to all responsible. Of the three districts to be represented at this convention only Norwich was unable to attend owing to travel restrictions. This was to be sincerely regretted, but we hope for better luck next time.

Very Successful Branch Conferences are reported to have been held at: Burnley, Letchworth, Luton, Leeds, Sparkbrook, West Hartlepool, Sheffield, Bristol.

CHANGES IN Y.M.M.I.A. BOARD

The appointment of President Norman Dunn to the Mission Office has necessitated changes in the Y.M.M.I.A. Board personnel. Elder Dunn and his worthy counsellors Elders Frederick Webb and E. John S. Jones, first and second assistants in this high calling, have been released with a sincere vote of thanks for their devotion and unstinted service.

The new Superintendent is Elder James P. Hill, and his assistants, Elder Frank Hatton Ward and Elder Alvin L. Gittins. We extend to them our greetings and the assurance of our faith and prayers for their success in their new and important undertaking.

Photographs on page 806.

MOVEMENTS OF MISSIONARIES

RELEASES

Priest John F. Leach was honourably released on May 15, 1944. During his six months mission he has laboured diligently in the London District and as Book-Store manager in the Mission Office.

Elder Albert H. Willmott was honourably released on Mary 15, 1944. He has devoted four years to work in the mission field, a truly commendable and selfless achievement.

Elder Herbert Walker was honourably

(Continued overleaf)

DISTRICT CONFERENCES, 1944 AUTUMN

July 29-30 NORTH LONDON
August 12-13 BELFAST.
August 19-20 DUBLIN
August 26-27 LIVERPOOL

For further details enquire of Branch President

BRITISH MISSION—Contd. from p. 811. released on May 13, 1944. He has devoted six months to missionary work in the London District.

Sister Maureen Mogerley was honourably released on June 7, 1944. She has laboured diligently for twelve months in the Mission Office.

PERSONAL

BIRTHS AND BLESSINGS

DOVE.—On Sunday, May 14, 1944, the adopted son of Brother Richard and Sister Florence Dove, born February 19, 1944, was blessed by Branch President Thomas E. Dove and given the names Derek Richard.

GRESHAM.—On March 26, 1944, the infant daughter of Mr. and Mrs. George Gresham, of Eastwood, born November 12, 1943, was blessed by Branch President George S. Allen and given the names Kathleen Anne.

ENGAGEMENTS

EVANS—GENT.—On May 1, 1944, the engagement was announced of Sister Gladys A. Gent of the Leicester Branch and Elder George A. H. Evans of the Wolverhampton Branch.

DEATHS

COLLINS.—On December 16, 1943, the death occurred of Brother William Francis Collins of the Bristol Branch, aged 64 years. Branch President Henry Neal dedicated the grave.

WINN.—On Thursday, May 4, 1944, Sister Laura Winn of Preston passed away, aged 58 years. President Parkin L. Cookman conducted the funeral service and Elder Clifford Hartley dedicated the grave. A memorial service was held in the Preston Branch Hall, on Sunday, May 7, 1944.

TAGGART.—Bishop Henry M. Taggart, former missionary in the Bradford District, died at Salt Lake City recently. He was a man beloved by all who knew him.

ERRATA.—In the report of the death of Brother Harry Taylor of the Kidderminster Branch it was incorrectly stated that Elder Norman Dunn conducted the funeral service. It should have read Elder William L. Gittins. We regret the error, and hope that the facts are now correct.—Ed.

NOTICE

At a meeting of the Genealogical Board of the British Mission held in London on Wednesday, June 14, 1944, **John F. Cook** was released as a member of the Board, and is no longer connected with the Research Department.

YE that have faith to look with fearless eyes
Beyond the tragedy of a world at strife,
And know that out of death and night, shall rise
The dawn of ampler life?
Rejoice, whatever anguish rend the heart,
That God has given you the priceless dower,
To live in these great times, and have your part
In freedom's crowning hour,
That ye may tell your sons who see the light
High in the heavens—their heritage to take—
"I saw the powers of darkness take their flight;
I saw the morning break."

OWEN SEAMEN

WIT'S ENDS

IN A LIGHTER VEIN

IS IT A FACT?

Fifty years ago James Saint was a leading draper in Aberdeen. One of his letters was, by misadventure, addressed to Edinburgh. Edinburgh Post Office marked on the letter: "No Saints in Edinburgh; try Aberdeen."

NOT FOR HIM

A farmer had his farm burned and called on the insurance office to learn how to make his claim. The insurance company said they had an option; they could pay for the damage or they could replace. In this case they would replace.

Farmer: "Is this the way you do business? Then you cancel my wife's insurance."

VERB. SAP.

Spurgeon, when a young man, had heard much about speaking as led by the Holy Ghost. One week he was very busy and thought he would try the experiment. The Holy Ghost spoke to him and said: "Young man, you have not prepared your sermon." He did not need another lesson.

JUSTICE

The sheriff was marrying a couple. He asked the woman if she took this man to be her lawfully wedded husband. When he turned to the man his mind seemed to return to court. He asked: "Have you anything to say in defence?"

OBVIOUSLY!

Farmer: "What are you doing here?"

Man: "Courting."

Farmer: "Courting wi' a lantern? I had no lantern when I went courting."

Man: "I guess not; I've seen your missus."

SAFETY FIRST

Usher (at Church wedding): "Are you friends of the bridegroom or the bride?"

Friends: "We are neutral; we're not taking sides."

AS IT WAS IN THE BEGINNING . . .

The world is passing through troublous times.

Young people of today think of nothing but themselves.

They have no reverence for parents or old age.

They are impatient of all restraint.

They talk as if they alone know everything.

As for girls, they are forward, immodest and unwomanly in speech, behaviour and dress. When was this written?—A.D. 1274.

A BLESSING

The speaker had been on his feet for half an hour when a man at the back of the hall stood up and shouted: "I haven't heard a word yet."

Another man then stood up and said: "Well, then, sit down and be thankful."

LIBEL?

A letter meant for the Intelligence Officer was addressed to the Intelligent Officer.

It was returned to sender, marked: "No Intelligent Officer in the Army."

EXCLUSIVE

One Church above its gate had a floral designed sign—"This is the Gate of Heaven," but on the gate was boldly printed: "Shut the Gate."

—From Peter Esslemont's "Stories from Aberdeen."

BRIGHAM YOUNG AND EDUCATION

By SUSA YOUNG GATES

BRIGHAM YOUNG loved knowledge and truth better than he loved his own life. Edueation and the use of intelligence were as mueh a part of his life seheme as were prayer and song. Indeed it was more; it was a part of his religious aspiration. "Every accomplishment," said he, "every polished grace, every useful attainment in mathematics, musie, and in all seience and art belong to the saints, and they should avail themselves as expeditiously as possible of the wealth of knowledge the seienees offer to every diligent and persevering student."

He had only little sehooling himself, eleven days he used to say, and beyond that only the training whieh he obtained after he was a grown man by reading and eontaet with edueated people. It is true that he was taught letters and primary edueational truths by his mother. Also he had inherited that profound thirst for knowledge whieh could only be satisfied by the daily absorbing of faets and the reasons why faets were faets. The reeeiving station of his mind was attuned to knowledge in the universe, and he reeeived eonstant aeeretions all his life from association with men and the eontaet with and assembling of human and physical forees. Like the Prophet Joseph, he learned of God through men and he learned truths eoneerning men through the revelations of God. He was truly self-educated by early daily intereourse with the Prophet and above all by the Master Educator of the Universe who opens the book of experienee to his teachable pupils and spreads upon the pages of world-whirling events the symbols of progress which need the light of revelation to quicken them into profound edueative possibilities.

Brigham Young studied men rather than books, yet he had eonstant intercourse with the best thought of the ages, for he read the scriptures daily. He loved to hear men who had been "edueated" express thought in cultured and eloquent phrases, especially if their words were informed and inspired.

His own words on the subjeet of education are most interesting and enlightening: "When we speak of edueation, it is not to be understood that it alone consists in a man's learning the letters of the alphabet, in being trained in every braneh of sehoastie lore, in beeoming profieient in the knowledge of the seienees, and a elassieal scholar, but also in learning to elassify himself and others.

"The first great prineiple that ought to oeeupy the attention of mankind, that should be understood by the child and adult, and whieh is the mainspring of all action, whether people understand it or not, is the prineiple of improvement. No matter what their pursuits are, in what nation they are born, with what people they have been assoeiated, what religion they prefer, what polities they hold, this is the mainspring of the aetions of the people, embraeing all the powers neeessary in performing the duties of life. 'Shall I sit down and read the Bible, the Book of Mormon, and the Book of Covenants all the time?' says one. 'Yes, if you please, and when you have done so, you may be nothing but a seetarian after all.' It is your duty to study to know everything upon the faee of the earth in addition to reading those books.

"We are in a great school, and we should be diligent to learn, and eontinue to store up the knowledge of heaven and of earth, and read good books, although I cannot say that I would reeommend the reading of all books, for it is not all books whieh are good. Read good books, and extract from them wisdom and understanding as mueh as you possibly can, aided by the Spirit of God."

The above is an extract from "The Life of Brigham Young," available from the Mission Bookstore, price 7s. 6d.

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